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REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA

For the year ending 31st March 1910

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RESOLUTION

ON THE

REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA

FOR THE YEAR 1909-10.

Extract from the Proceedings of the Government of Burma in the General Department,—No. 2A.-26, dated the 4th July 1910.

READ—

Report of the Superintendent, Archæological Survey, Burma, for th[illegible]

RESOLUTION.—Some progress was made during the year under review in the administration of the Ancient Monuments Preservation Act, 1904, in Burma. A number of the more important archæological remains were protected by means of notifications issued under section 18 of the Act, prohibiting the removal from their vicinity of sculptures, carvings, and other like objects without the written permission of the Deputy Commissioner. The classified lists of all the more important monuments in the Province were still under process of compilation at the hands of the Superintendent of the Archæological Survey. The list for the Mandalay Division was received towards the close of the year. The departmental rules regarding the procedure to be observed in the selection of archæological works to be undertaken were revised and re-issued in the form of a Circular in the Public Works Department.

2. Owing to lack of funds, expenditure on archæological operations was necessarily restricted, work being mainly confined to minor repairs and conservation. One important work which was undertaken was the restoration of the Spire over the Palace at Mandalay, which had been blown down during the previous year. Some progress was also made with the architectural survey of the Mandalay Palace buildings, and with the work of excavation on the ancient site of Yathemyo in Lower Burma. Four structures were added during the year to the list of buildings conserved by the Public Works Department. The total expenditure on archæological works was limited to Rs. 21,000, and active operations on any large scale were therefore not to be expected.

3. The greatest interest was taken by the Burmese Buddhist community in the discovery at Peshawar of what are believed to be relics of the Buddha, and much satisfaction was felt by the people of Burma when it was decided by the Government of India that the relics should be entrusted to the Buddhists of the Indian Empire and enshrined at Mandalay. His Excellency the Viceroy was graciously pleased to present the relics to a Burmese deputation at Calcutta, by whom they were then conveyed to Mandalay.

4. The Lieutenant-Governor is much obliged to Mr. Taw Sein Ko for his continued efforts in the cause of Archæology in Burma and for his interesting report.

By order of the Lieutenant-Governor of Burma,

W. F. RICE,
Chief Secretary to the Government of Burma.

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G. E. P., Maymyo—No. 11, C. S., 5-7-1910—412—J. G. W.

REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

For the year ending 31st March 1910.

FIRST PART.

SECTION I.

Office work giving details of programme carried out and of programme proposed for ensuing year.

1. The programme for 1909-10 consisted of the following items :—

(i) *The continuation of the Architectural Survey of the Palace Buildings, Mandalay.*—Owing to want of funds, only seven drawings were prepared during the year. It is expected that, by the end of June next, the entire set of plans and drawings will be completed, and the compilation of the letterpress will only remain to be undertaken.

Programme for past year and action taken with regard to it.

(ii) *The preparation of a list of antiquarian remains in Burma.*—The lists for the Mandalay and Sagaing Divisions were compiled. Meantime, necessary action was taken under sections 3, 18, 20, and 23 of the Ancient Monuments Preservation Act, VII of 1904, by the issue of the following Notifications in the General Department :—

No. 163, dated the 24th May 1909;
No. 171, dated the 3rd June 1909;
No. 261, dated the 30th July 1909; and
No. 392, dated the 8th December 1909.

(iii) *The excavation of the pre-historic site of Yathemyo near Prome.*—The excavations were continued under my supervision at the Palace Site, Western Zegu Pagoda, and Thaungbyegôn, and fresh ground was opened at the Singyi-daing Pagoda, Kanthônzindaung and the Atwin Môktaw Pagoda, a detailed account of which will be given in Section V.

(iv) *The compilation of an account of the thirty-one archæological buildings at Pagan which are maintained by the Public Works Department.*—The number of archæological buildings at Pagan, which are maintained by the Public Works Department, has been increased from 31 to 33 owing to the addition of two more pagodas at Nyaung-u (*vide* Appendix A). Much progress was not made in their repair and restoration in the year under review, because of the deficiency of funds. Meanwhile, historical information about them was collected.

2. The continuation of the same programme for the ensuing year has been approved by the Local Government.

Programme for ensuing year.

SECTION II.

Tours and Inspection of Buildings and Sites.

Tours and localities visited.

3. The following statement shows the time spent on each tour and the places visited :—

Date.	Object of Journey.	Number of Days.
1	2	3
1909		
July 18th	To inspect the archæological buildings and inscriptions at Ava	1
July 23rd to 31st ...	To inspect the archæological buildings at Pagan	9
August 14th ...	To inspect the archæological buildings at Ava	1
September 30th to October 4th	To interview the Lieutenant-Governor at Maymyo	5
October 15th to 23rd ...	To inspect the archæological buildings at Pagan	9
November 2nd ..	To inspect the inscription stones at the Patodawgyi Pagoda, Amarapura.	1
December 14th to 28th ...	To inspect the pagodas, inscriptions and ancient sites at Pagan, Sale, Yenangyaung, Magwe and Kyundaw.	15
1910		
January 7th to February 26th.	To conduct excavations at Yathemyo, Hmawza	51
March 12th to 28th ...	To receive the relics of Buddha from His Excellency the Viceroy at Calcutta.	17
	Total ...	109

Visit to Kyundaw, Magwe District, Hmawza and Calcutta.

4. I was out on tour for 109 days, of which 15 were spent in inspecting the archæological remains at Pagan, Sale, Yenangyaung, Magwe, and Kyundaw, and 51 days at Hmawza, in conducting the excavations of Yathemyo. At the request of the Government of India, and with the approval of the Local Government, I accompanied the Burmese deputation to Calcutta to receive the relics of the Buddha recently discovered at Peshawar from His Excellency the Viceroy.

SECTION III.

Recommendations made during the year for Conservation or Excavation.

Proposals for conservation.

5. Proposals were submitted for the conservation of four buildings of which one is a tomb, and the remaining three are Pagodas. (Appendix B.)

Proposals for excavation.

6. The continuation of the excavation of the pre-historic site of Yathemyo near Prome was recommended and the proposal was sanctioned. At Kyundaw, in the Magwe District, inscriptions and pagodas in all stages of decay were found. They do not appear to be earlier than the 11th or 12th century A. D. As the site, which is an island, occupies an isolated position, its shrines have, comparatively speaking, escaped from vandalism, which is the fate of pagodas elsewhere. It is proposed to conduct excavations at that locality in the next rainy season, provided that there is any time to spare. During the next cold weather, it is also proposed to excavate at Yathemyo near Pegu, which is one of the centres of ancient Talaing civilization.

Conservation of monuments.

7. During the year 1909-10, the Local Government sanctioned the maintenance, at the public expense, of four additional monuments (Appendix A), one of which is the Sangyaung Monastery at Mandalay, the proposal for the conservation of which was submitted in January 1909. Of the remaining three, one is the tomb of King Mindôn's mother at Amarapura, and the remaining two are pagodas situated at Nyaung-u in the Pagan Township, which are noted for their frescoes. The number of buildings maintained at the public expense at Pagan has thereby been increased from 31 to 33.

Removal of 600 inscription stones from their original site to the Patodawgyi Pagoda, Amarapura.

8. In paragraph 3, page 4, of my Annual Report for the year ending 31st March 1905, a reference was made to the discovery of 600 inscription stones at Amarapura. In order to afford them a greater security, they were removed inside the circuit wall of the Patodawgyi Pagoda.

Removal of forty-one inscription stones from their original sites to the Tupayôn Pagoda, Sagaing.

9. A similar measure was adopted at Sagaing in respect of the forty-one stones, which were lying shelterless and unprotected in its neighbourhood. They were removed from their original sites to the Tupayôn Pagoda, where the construction of a shed to house them has been sanctioned.

Proposed improvements to the Ananda and Thatbyinnyu Pagodas at Pagan.

10. Maung Pyo, a pious layman of Yenangyaung, applied to the Deputy Commissioner, Myingyan, for permission to make improvements to the pedestals and the niches in which are enshrined the images of the Buddha, in the Ananda and Thatbyinnyu Pagodas at Pagan by decorating them with glass mosaic work, and regilding them. The trustees of the Pagodas and the Buddhist monk in charge raised no objection to the proposal generally, but said that the pedestal and the niche of the image of Gautama Buddha facing south in the Ananda Pagoda should be left intact, as they are the original ones erected by Kyanzittha in the 11th century A.D. The matter was referred to me, and I replied that, as the Buddha facing south and the niche in which it is enshrined in the Ananda Pagoda are said to be the original ones, our efforts should lie in the direction of making the images and the niches on the three remaining faces *conform* to them, rather than of countenancing a variety of design, which is admittedly different from the prototype. Moreover, the proposal to decorate, with glass mosaic, the background of the niches of the images in the Ananda and Thatbyinnyu Pagodas would involve an addition or alteration of a structural or architectural nature, which would not be in accordance with the policy that had hitherto been followed by the Archæological Department. Our great object in antiquarian matters is to conserve the ancient models that are still left to us, and not to create new types, forms or designs. For these reasons, I added that Maung Pyo should be advised to leave glass mosaic work entirely out of his programme of renovation.

Unauthorized dismantlement of archæological structures at Ava.

11. Ava, which was founded in the year 1364 A.D., was the seat of Burmese and Shan kings for a period extending over four centuries, and it abounds in monuments of archæological interest. In architecture as well as in historical associations, it forms a connecting link between Pagan and Mandalay, the seat of the last Burmese dynasty. Recently, traces were found of the dismantlement of a portion of the outermost Fort walls by the Public Works Department Contractors, and of the Shwezigôn pagoda and other buildings by treasure-hunters. After a personal inspection, a report was made to the Deputy Commissioner, Sagaing, who issued orders to prevent such vandalism in future. In the same locality, the Gaingôk Sadaw, U Pyinnya, while engaged in repairing the Sandamani Pagoda, had broken down the circuit walls of certain historical monasteries. He was asked to leave alone the walls, which were in a good state of preservation, and permission was given him to remove bricks from ruined buildings in the neighbourhood.

Inspection by Public Works Department officers.

12. In October 1909, Mr. C. Innes, Officiating Executive Engineer, Pakôkku Division, wrote an interesting Inspection Note on the Pagodas at Pagan dealing with their system of drainage, the inability of contractors to reproduce the

models existing in the same buildings, and the absence of header stones in the construction of the plinth of the Nanpaya Temple. In January 1910, the Hon'ble Mr. G. G. White, Chief Engineer, recorded a most comprehensive note on the monuments of the same locality. As it is the first ever indited by the Head of the Public Works Department in Burma, it is an important contribution to antiquarian literature, and is of permanent interest to the Archæological Department.

13. In February 1910, Mr. E. G. Stanley, Superintending Engineer, Mandalay Circle, inspected the Palace spire, which was being restored, and Mindôn Min's Tomb. The spire was blown down by a strong gale in April 1908. The work of restoration, which will cost Rs. 7,244, has made fair progress under the efficient supervision of Mr. W. H. O'Neill, Executive Engineer, Mandalay Division, and his able assistants. The estimate was carefully prepared under the personal direction of Mr. G. T. I. Oliver, Superintending Engineer, and the Hon'ble Mr. G. G. White, Chief Engineer, and provided for the maximum intensity of the wind pressure. In the same month, Mr. C. Innes, Assistant Engineer, Mandalay Division, inspected the Royal Tombs at Amarapura, and the Thudama and Atumashi Kyaungs near the Mandalay hill. The Tombs were damaged, to some extent, by the villagers, and the care-takers' houses at the south and west gates of the Atumashi Kyaung were in the occupation of natives of India. It was suggested to the Executive Engineer that he should approach the Civil authorities with a view to safeguard archæological remains and to eject from the premises of monuments undesirable persons, who might be in possession. In January and February 1910, Mr. G. H. Bell, Executive Engineer, Pakôkku Division, recorded a useful note on the pagodas and caves of Pagan. Much care and attention have been concentrated on the restoration of the Nanpaya Temple. Unfortunately, towards the end of December last, cholera broke out among the workmen, and work had to be suspended. Up to the beginning of February, the contractor failed to put in an appearance, and the restoration was taken up departmentally under the experienced guidance of Mr. V. E. Lambert, Sub-Engineer. It is expected that the work will be completed about the end of May next. Mr. P. N. Sen, Executive Engineer, Hanthawaddy Division, has only a single monument under his control, namely, the old Portuguese Church at Syriam. He inspected it on the 4th March 1910, and it appears to be in an excellent state of preservation.

14. In connection with the inspection of archæological buildings by Public Works Department officers, the following extract from Public Works Department Circular No. 11, dated the 4th April 1910, will be of interest:

"The officer on whom the duty of maintenance devolves will inspect all archæological works under preservation at least once a year, and will send copies of his inspection notes to the Superintendent, Archæological Survey, who will utilize them in the preparation of his annual report. Copies of Superintending Engineers' inspection notes on archæological works are also forwarded to the Superintendent, under the instructions conveyed in paragraph 5 of Burma Public Works Department Circular No. 6 of 1903 (Hand-book Circular H-27, and General Department Circular No. 77 of 1908)."

Inspection of archæological buildings in company with Public Works Department and Civil officers.

15. From the 25th to the 27th July 1909, I inspected the archæological buildings at Pagan, in company with Mr. H. F. Lawes, I.C.S., Subdivisional Officer, Maung Tin, A.T.M., Myoôk, Pagan, Mr. B. B. Scott, Executive Engineer, Pakôkku Division, and Mr. V. E. Lambert, Subdivisional Officer, in charge of Pagoda works. Certain minor defects were detected and the officers concerned undertook to have them rectified. In the third week of October 1909, I met the same officers again at Pagan with Mr. C. Innes in the place of Mr. B. B. Scott, as the Officiating Executive Engineer, Pakôkku Division, and discussed archæological matters with them. Mr. Innes furnished me with an inspection note on the archæological buildings at Pagan to which I subjoined my remarks, and they were printed for distribution among the officers of the Archæological and Public Works Departments. On the 7th February 1910, I inspected, in company with Mr. W. G. Davie, Executive Engineer, Tharrawaddy Division, and Mr. R. E. Sherard, Assistant Engineer,

Prome Subdivision, the Bawbawgyi, Bèbè and Lemyethna Pagodas at Hmawza. The repair works of these pagodas were started in January 1908, but were stopped in March 1909, owing to a misunderstanding as well as to the want of funds. It was suggested that it was a question of public economy to push on and complete such conservation works within a reasonable period of time, as their being left in an unfinished condition, especially during the rains, would involve a higher expenditure proportionate to the delays occasioned, and that the works might be put in hand so as to be completed before the next rains set in.

Deviation from the original estimate in executing repairs.

16. With reference to Public Works Department Circular No. 23, dated the 1st November 1909, and to Article 783 of the Public Works Department Code, the attention of the Chief Engineer was invited to the deviation from the original estimate, in executing repairs to the Tupayôn Pagoda at Sagaing. Under the Article referred to, the Executive Engineer is required to obtain the approval of the Superintending Engineer to any material alterations, and should they be of any importance, it is necessary to obtain the consent of the original sanctioning authority. In the present case, material alterations were made without the consent of the Superintending Engineer or the Archæological Department. There had been changes of five Executive Engineers during the progress of the work, and it would be difficult to fix the measure of culpability on any particular officer. What is required is the avoidance of similar deviation, in the future, in respect of repairs done to archæological monuments. The Chief Engineer replied that the Superintending Engineer, Mandalay Circle, who had inspected the work, considered that the measures taken were the only ones practicable, that the instructions in respect of archæological buildings were under revision and that a fresh circular would soon be issued.

SECTION IV.

Progress made in the preparation of the Provincial List of Ancient Remains.

17. Under the orders conveyed in the Chief Secretary's letter No. 941—2A.-13, dated the 30th April 1909, the list of monuments of antiquarian interest in each division of the Province (except the Arakan Division) is to be submitted to the Local Government, through the Commissioners concerned, together with a supplementary list of monuments, which are recommended to be protected under section 3 of the Ancient Monuments Preservation Act, VII of 1904. In pursuance of these instructions, lists were prepared for the Mandalay and Sagaing Divisions. They consisted of two parts, namely, (i) structural edifices, and (ii) historical sites, in accordance with the classification contained in section 2, clause (i) of the Act, and separate recommendations were made in respect of monuments to be protected under section 3. In the Mandalay Division, the selection of representative monuments was confined to the Mandalay and Ruby Mines Districts, because Katha, Bhamo, and Myitkyina are far removed from the former centres of Burmese national life and religious activity. Similarly, in the Sagaing Division, the selection was confined to Ava, Sagaing, and Shwebo, which were the former seats of Burmese power. Under the provisions of section 18, sub-section (i), of the Act, the Lieutenant-Governor has been pleased to direct that sculptures, carvings, images, bas-reliefs, inscriptions or other like objects, which are lying at or in the vicinity of the twenty-eight localities described in the schedule below, shall not be moved without the written permission of the Deputy Commissioner:

Schedule.

Serial No.	District.	Township.	Town, Village-Tract or Circle.	Description of sculptures, carvings, images, bas-reliefs, inscriptions or other like objects.
1	2	3	4	5
1	Akyab ...	Kyauktaw ...	Kyauktaw ...	Stone images and carved stone pedestals (*pallins*), forming part of an image-house erected in the 14th century, A.D.
2	Do. ...	Do. ..	Do. ...	Stone images of Buddha, dated the 14th century, A.D., lying to the south of the village.
3	Do. ...	Myohaung ...	Myohaung ...	Stone sculptures, images and inscriptions in Nagari and Arabic at the Shitthaung Pagoda situated about one mile to the north of the Palace.
4	Do. ...	Do. ...	Do. ...	*Pitakattaik*, built in the 15th century A.D., containing stone-carving, situated about one mile to the south-east of the Mangala-Manaung.
5	Do. ...	Do. ...	Do. ...	Two stone inscriptions at the Chinkaik wall, dated the 15th century, A.D., situated four miles from the Palace.
6	Do. ...	Do. ...	Do. ...	Stone sculptures at the Jinamanaung Pagoda, built by Candrathu Kyan.
7	Do. ...	Do. ...	Do. ...	Inscription, dated 1165 B.E., situated on a hill near Thareokywa.
8	Do. ...	Do. ...	Do. ...	Stone inscription of the 14th century, A.D., at the Wunthi Thein, a Hindu shrine, with Hindu deities represented in the sculptures.
9	Do. ...	Do. ...	Do. ...	Inscription in Burmese, dated the 15th century, A.D., situated five miles south-east of the Palace.
10	Do. ...	Do. ...	Kamaungdat ..	Kadawsima, two inscriptions and images.
11	Do. ...	Do. ...	Nangya village-tract, Launggyet Circle.	Stone images and inscriptions at the image-house and Pagoda built in the year 840 B.E.
12	Do. ...	Do. ...	Padaw ...	Finely carved pedestal and images situated at the foot of the Utukinzein hill.
13	Pegu ...	Payagale ...	Zaingganaing Circle.	Sculptures, carvings, images, bas-reliefs, inscriptions and other like objects in the two artificial caves called Shwekugyi and Shwekugale.
14	Toungoo ...	Ôktwin ...	Dinnyawadi Circle	The stone plinth, sculptures and images on the Sigôngyi Pagoda erected by King Mingyi Nyo.
15	Thatôn ...	Pa-an ...	Kawgun village-tract, Binhlaing Circle.	Sculptures, carvings, images, bas-reliefs, inscriptions and other like objects in the Kawgun Cave.
16	Do. ...	Do. ...	Yathebyan village-tract, Binhlaing Circle.	Sculptures, carvings, images, bas-reliefs, inscriptions and other like objects in the Yathebyan Cave.
17	Do. ...	Do. ...	Dôntho village-tract, Dônyin Circle.	Sculptures, carvings, images, bas-reliefs, inscriptions and other like objects in the Sadan Cave.
18	Amherst ...	Kyaikmaraw	Letpan village-tract, Tarana Circle.	Sculptures, carvings, images, bas-reliefs, inscriptions and other like objects in the caves known as the Farm or Payôn Caves.
19	Tavoy ...	Tavoy ...	Môkti village-tract.	Stone image and inscriptions at the image platform and pagoda.

Schedule—continued.

Serial No.	District.	Township.	Town, Village-tract or Circle.	Description of sculptures, carvings, images, bas-reliefs, inscriptions or other like objects.
1	2	3	4	5
20	Mandalay ...	Mandalay ...	Mandalay Town ..	Sculptures, carvings, images, bas-reliefs, inscriptions and other like objects lying at or in the vicinity of pagodas or *kyaungs* within the limits of the Mandalay Municipality and the Mandalay Cantonment.
21	Do. ..	Amarapura...	Amarapura ...	Sculptures, carvings, images, bas-reliefs, inscriptions and other like objects lying at or in the vicinity of pagodas or *kyaungs* within the walls of the old city of Amarapura.
22	Ruby Mines ..	Tagaung ...	Myadaung village-tract.	Sculptures, carvings, images, bas-reliefs, inscriptions, and other like objects situated within the precincts of, or attached to, or forming a portion of the Paungdaw-u, Gawdama and Laung-Kadaw pagodas or erections subsidiary thereto within the undermentioned boundaries, namely :- *North.*—The Ywayintôn channel. *East.*—A line drawn from the Inmabyin *in* through the Ngwe-Tan-Tawya *chaung* to the Kadet *in* of the Ywahmwe fishery, and thence to the point where the said *in* joins the Ywayintôn. *South.*—A line drawn from the Inmabyin *in* to the point where the Lada stream enters the Ywayintôn at flood time. *West.*—The Lada stream.
23	Ruby Mines...	Tagaung ...	Tagaung village-tract.	Sculptures, carvings, images, bas-reliefs, inscriptions and other like objects situated within the precincts of, or attached to, or forming a portion of the Shwezigôn Pagoda or erections subsidiary thereto within the undermentioned boundaries, namely :— *North.*—The Talawa stream. *East.*—From the point where the Kôndan meets the Talawa stream a line drawn due south-east, passing through the line of tanks up to that part of Pôngôn Thit-cha road on the north of Thayet-kan. *South.*—The Shwe-O-Ya Thit-cha road. *West.*—The old city wall from the point where it meets the Talawa stream to the point where it meets the Magyigôn road, and thence the said road till it meets the Shwe-O-Ya Thit-cha road.
24	Do. ...	Do. ...	Maingdaing village-tract.	Sculptures, carvings, images, bas-reliefs, inscriptions and other like objects situated within the precincts of, or attached to, or forming a portion of the Mosudaung Pagoda or erections subsidiary thereto within the undermentioned boundaries, namely :— *North.*—The Zibin stream. *East.*—The old irrigation channel from the place where it meets the Zibin stream on the north to the place where it passes the Shwechaung *kwin* Tawdan on the south. *South.*—The Shwechaung *kwin* Tawdan. *West.*—The Zibin stream.
25	Do. ...	Do. ...	Kyettagaung village-tract.	Sculptures, carvings, images, bas-reliefs, inscriptions and other like objects situated within the precincts of, or attached to, or forming a portion of the seven Pagodas or erections subsidiary thereto within the undermentioned boundaries, namely :— *North.*—A small stream. *East.*—The Than-O-gin *in*. *South.*—The Thitchalan road. *West.*—The Ma-u-gôn and Kyettagaung roads.

Schedule—concluded.

Serial No.	District.	Township.	Town Village-tract or Circle.	Description of sculptures, carvings, images, bas-reliefs, inscriptions or other like objects.
1	2	3	4	5
26	Ruby Mines ..	Thabeikkyin	Kyanhnyat and Myintha village-tract.	Sculptures, carvings, images, bas-reliefs, inscriptions and other like objects situated within the precincts of, or attached to, or forming a portion of, the Shwe-Myin-U and Shwemalè Pagodas or erections subsidiary thereto within the undermentioned boundaries, namely :— *North.*—The Payani-Myauk stream. *East.*—A straight line drawn from a pillar on the Shwesaga road northward to the Payami-Myauk stream and southward to the Thitseinbinlangwè road; thence the said road till it meets the Myinthaywa-ashelan road; thence the last-mentioned road to the cemetery on the south of Myintha village-tract. *South.*—The Mango garden and the cemetery of Captain Vaughan and his soldiers. *West.*—The Irrawaddy river.
27	Kyauksè ...	Kyauksè ...	Kalagyaung village-tract.	Carved and inscribed tablets in the vicinity of, or attached to, the Nandawye Pagoda.
28	Myingyan ...	Pagan ...	...	Sculptures, carvings, images, bas-reliefs, frescoes, mouldings, inscriptions and other like objects attached to, or forming a portion of, or situated within, the precincts of any pagoda or uninhabited brick monastery.

SECTION V.

Accounts of Detailed Surveys and Excavations.

Architectural Survey of Mandalay Palace.

18. A sum of Rs. 1,000 was expended on the work during the year under review. Seven additional drawings were prepared, and the entire work is expected to be completed by the end of June 1910.

Excavations at Hmawza.

19. During the cold season of 1909-10, excavations were conducted at the Singyidaing Pagoda, Kanthônzindaung, and the Atwin Môktaw Pagoda.

Excavation at the Singyidaing Pagoda.

20. At a distance of 200 feet to the east of the Shwe-nan-u Pagoda, which forms the north-eastern corner of the walls enclosing the Palace site of the ancient town of Thayekittaya, there is a low mound, covered with thick jungle, which is reputed to have been the site of the Singyidaing Pagoda. Close by and about 100 feet from it to the east is a tank known as the Sinbyugan or the "Tank of the White Elephant." It is about 250 feet in diameter, and is filled with water during the rainy season, but it dries up in April and May. Both are, as tradition runs, connected with the white or sacred elephant belonging to King Duttabaung, the founder of Thayekittaya. When the jungle was cleared, the mound was found to be 7 feet in diameter at the top and 30 feet at the base. Its height is about 7 feet above the natural surface of the ground.

21. A trench measuring 3 feet 6 inches in breadth was dug from east to west and across the centre of the mound. A little below the surface and in the trench were discovered 50 clay votive tablets, bearing effigies of the Buddha, more or less broken. They are very similar to those found at the Bawbawgyi, Bèbè and Lemyethna Pagodas. The most important find made here, and which is the first

of its kind ever discovered at Thayekittaya, is a small headless figure of the Buddha carved in light porous stone, which the Burmese call "Andagu." It is anatomically perfect, and its workmanship forms a striking contrast, in neatness and finish, to that of the votive tablets. At 6 feet 3 inches to the west from the centre of the mound, and 3 feet 9 inches below the top-level was found the eight layers—counting from the lowest one—of bricks. At this point, the north-western corner of the basement of the Pagoda was found. In the trench and on the east side of the mound was found a fragment of the stone which apparently formed the lid of the relic chamber. Digging lower down and at 8 feet below the top level, a deep hole was discovered, which had probably been sunk by treasure-hunters and then filled up afterwards. The bricks on this side had been disturbed in their position. The hole indicates that this pagoda has been ransacked, and as it would be hopeless to make any more important or useful finds, the work was stopped, and the trench was filled up.

Excavation at Kanthônzindaung.

22. To the south of Hmawza there is a low range of hills isolating Thayekittaya from the Irrawaddy river. Almost every peak on it is crowned by a pagoda, which is now a shapeless mass of *débris*. There are indications that, at some ancient period, the hill sides were used for burying the funereal urns of the Pyu race. They are now used for an utilitarian purpose, that is, for quarrying gravel for the Railway and the public roads.

23. On the top of a hill, which is known as Kanthônzindaung, "hill of three series of tanks," a small mound of *débris* was discovered with a low depression near the centre. It was opened and some important finds were made, most of which consist of terra-cotta votive tablets bearing Sanskrit legends of the well-known Buddhist formula "Ye dhammā * * * ." A great number of them was found a few feet below the surface on the eastern side of the mound. The head of a bronze statuette of the Buddha with traces of gold on its face was also discovered near the surface.

Excavation at Atwin Môktaw Pagoda.

24. Among the mounds of *débris* which were discovered at Hmawza, the one marking the site of the Atwin-Môktaw Pagoda is the largest. It measures about 174 feet in diameter at the base and 39 feet in height, and local tradition assigns it to the early centuries before the Christian era. Work was begun on the eastern side of the mound, and a vertical shaft of 10 feet was sunk. The earth was found to be loose, till a layer of bricks was reached. Below it was found a deep vertical shaft similar to that in the Bawbawgyi pagoda. A man was sent down this shaft on a mission of exploration. He reported that in the dark he had felt something like a stone. The digging was continued to a total depth of 15 feet, when the fragment of a stone, with the figure of an ogre cut upon it in low relief, was all that was discovered. Only half of the upper part of the figure is left and the remaining portion is missing. The ogre is represented as holding with both hands a club placed on its right shoulder. The figure was probably placed in the core of the Pagoda as a guardian of its valuable contents. There is a superstitious belief among the Burmans that such figures become animated with life, whenever sacrilege is committed on a sacred shrine.

25. The pagoda was cleared of *débris* also on the north side, and the finds made here are a few broken pieces of pottery and three glass marbles of different colours each measuring about three-fourths of an inch in diameter, and two star-shaped objects in glass. Each of these glass ornaments has a small hole punched through its centre. Evidently, these articles were intended to be strung together as a necklace, and were apparently imported from China.

SECTION VI.

Account of Conservation Works proposed, carried out, or in progress, and of the expenditure incurred on them.

Imperial Subsidy.

26. The Government of India sanctioned an allotment of Rs. 6,000 as a grant-in-aid from the Imperial revenues for archæological expenditure in Burma, and the Director-General of

Archæology recommended that the amount should be devoted to the special repairs of the two Petleik Pagodas at Pagan.

Sanctioned programme of Archæological works to be undertaken in 1909-10.

27. The following is the sanctioned programme of archæological works to be undertaken in 1909-10:

	Rs.
(1) *Pyatthats*, Fort Dufferin	1,500
(2) Palace buildings, including wages and clothing of police constables	4,000
(3) Repairs to tombs of ancient kings and queens	200
(4) Summer-house	130
(5) Queen's monastery, "A" road	100
(6) Atumashi *kyaung*	80
(7) Salin monastery	100
(8) Thudama *kyaung*	100
(9) Shwenandaw *kyaung*	100
(10) Tawyagyaung Pagoda	50
(11) Pangôn and Shwedaik	100
(12) Taungthaman Kyauktawgyi	100
(13) Taiktaw monastery	250
(14) Mogaung *kyaung*	250
(15) Clearing jungle round pagodas at Tagaung, Ruby Mines District	240
(16) Architectural survey of the Mandalay Palace	1,000
(17) Durwan for Pagan Museum	144
(18) Durwans under Civil Department in charge of pagodas, temples, and caves at Pagan.	996
(19) Durwan for inspection hut, Pagan	120
(20) Petty repairs to pagodas, Pagan	280
(21) Remedying defects in the Nanpaya temple, Pagan	3,381
(22) Wages of durwan for Portuguese Church, Syriam	84
(23) Rebuilding Mandalay Palace spire	7,695
Total	21,000

28. Towards the total expenditure of Rs. 21,000, Imperial revenues contributed Rs. 6,000 and Provincial Rs. 15,000.

Archæological works proposed to be carried out in 1910-11.

29. The following work was in progress on the 31st March 1910, and is likely to be completed in 1910-11.

	Rs.
Rebuilding of the Mandalay Palace spire	3,790
Total	3,790

30. The following are works to be begun and carried out in 1910-11:—

	Rs.
(1) Special repairs to brick platforms, tanks and channels in the South Palace Garden, and the remains of stockade posts of Mandalay Palace	2,108
(2) *Tazaung* for Mahabodhi Pagoda, Pagan, in place of old one removed	888
(3) Special repairs to Pawdawmu Pagoda, Pagan	214
(4) Special repairs to Kyanzittha's *Ônhmin*, Pagan	1,139
(5) Masonry shed for inscription stones near Tupayôn Pagoda, Sagaing	5,513
(6) Excavation of Second Petleik Pagoda, Pagan	3,782
(7) Special repairs to second Petleik Pagoda, Pagan	9,000
(8) Special repairs to Thudama and Patan *zayats*, Mandalay	12,027
(9) Special repairs to Seinnyet Ama Temple, Pagan	5,730
(10) Ordinary annual repairs and charges	16,524
Total	56,925
Grand Total	60,715

31. Towards this estimated cost only a sum of Rs. 30,000 has been provided in the Provincial Public Works Department Budget, and an application has been made to the Director-General of Archæology in India for an Imperial grant-in-aid of Rs. 30,715. When the Imperial subsidy is sanctioned, and funds are allotted to each work, the insertion, between items (4) and (5), of the three Pagodas of Hmawza, namely, Bawbawgyi, Bèbè and Lemyethna, will be considered.

Amount expended on archæological works.

32. The total amount of expenditure incurred on archæological works during the year 1909-10 was Rs. 18,327 as compared with Rs. 18,282 expended in the previous year. Obligatory expenditure relating to maintenance and annual repairs seems to be a legitimate charge on the Provincial revenues, while Imperial subsidies may be utilized in respect of special repairs and excavations.

As the obligatory expenditure for 1910-11 amounts to Rs. 16,524, the balance left out of the Provincial allotment for special repairs will be only Rs. 13,476. (Appendix C).

SECTION VII.

Notice of Subordinates and their work, and of the changes in personnel.

Service of subordinates.

33. Maung Pe, Head Burmese Writer, produced a medical certificate and was granted three months' privilege leave from the 1st September to the 30th November 1909. Maung Tha Dun Aung, Draftsman, was granted extraordinary leave without allowance for six months from the 1st January 1910, and Maung Po O, an outsider, was appointed in his place. Maung Mya, Architectural Surveyor, and Maung Myè, Second Burmese Writer, continued to give satisfication and rendered useful assistance, especially in conducting excavations at Hmawza. The latter took up photography in addition to his other duties, thereby affording relief to Maung Po O, who was engaged in preparing plans and drawings in connection with the architectural survey of the Mandalay Palace.

Archæological Scholarship.

34. The Director of Public Instruction, Burma, intimated that an application for the Scholarship was received during the year under review, but as the candidate was not fully qualified he was not nominated. As the work in the Department had increased in volume and complexity, the want of efficient assistance was keenly felt.

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SECOND PART.

SECTION I.

Full account of works of Restoration and Preservation of important buildings and sites, of excavations and fresh discoveries.

Archæological operations at Pegu.

35. In July 1909, the residents of Pegu availed themselves of the opportunity afforded by the visit of the Lieutenant-Govenor by urging on His Honour the expediency of extending the operations of the Archæological Department to their town. Under the orders of the Local Government, I visited the locality, and found that the principal shrines, like the Shinbinthayaung, Kalyani Thein, Mahazedi, Kyaikpun, and Shwegugale, had been, or were being, repaired by the local people, who had become wealthy owing to the rise in the value of landed property, which may be ascribed to the extension of the railway to Moulmein. It was a pleasant surprise to me to notice the extraordinary building activity of the Buddhist community, and the striking contrast presented by the Pagodas and their surroundings between 1892, when I visited Pegu officially for the first time, and the present year of grace. Eighteen years ago, Zaingganaing, the western suburb of Pegu, was covered by a thick jungle, which afforded a home to the tiger and the python; but now, it possesses the features and equipment of a public park. As private enterprise has stepped in and replaced State agency, it appears to me that the attention and energy of the Archæological Department should be directed to the following three items :—

(i) the conservation of the Fort Walls of Pegu ;
(ii) the conservation of the Shwegugyi Pagoda and its subsidiary shrines together with the 26 Talaing inscriptions found in their neighbourhood ;
(iii) the examination and excavation of Yathemyo.

Nanpaya, Pagan.

36. The building suffered by the first repairs of 1904, when bricks were substituted for the original stone, and rough and unsightly means were adopted in its conservation. The work now in progress is to remedy these defects. The base moulding has been restored satisfactorily. The brick-work filling at the windows has been removed and replaced by roughly outlined stone-work, which enhances the original delicately carved pilasters. The entrance porch has been built up in stone roughly broken, to support the East end, where it was impossible to decide what the original was like. The brick-work parapet above the entrance has been removed and replaced by stone. The battlements have been restored in stone, and their position has been determined with the help of the photographs supplied by the Archæological Department. Both the side slopes and the portico will be rebuilt in stone. Roof drainage has been provided for, by a concrete drain hidden by the battlements, while stone shoots (copied from an old one) project at their base to carry off the water. All stone work has been done with as fine joints as possible, and the mortar used is half cement and half lime, instead of all lime. The mortar is mixed with powdered stone similar, in grain and colour, to that used in the construction, so that unsightly features have been avoided. The Eastern face is now complete, and has been repaired in rough outline work, in accordance with the instructions of the Archæological Department. The Northern and Southern faces have also been completely restored to the top of the windows, as well as the major portion of the battlements. It is expected that the entire work of restoration will be finished by the end of June next.

Palace Spire, Mandalay.

37. Much care has been devoted by the Public Works Department to the restoration of this building. The great object to be aimed at is to secure the rigidity of the structure and to make an ample provision for the intensity of wind pressure. The four posts of the *dubiga* and *kalat* are made perfectly secure by being continued lower than is

necessary. They are then tied to girders, which are bolted to them and to the tops of the lower set of posts. A diagonal bracing is provided in the outer frame. Between the central pole and the four corner posts, the space is so constricted that it is not possible to arrange any connection between the four outer posts and the central pole except by having short horizontal struts tennoned into the central post and diagonally into each outer post. The work will be completed by the end of May next.

Excavations at Yathemyo, Prome.

38. Yathemyo is situated about 5 miles to the east of Prome, and was, according to the Burmese chronicles, surrounded by a circuit wall, with 32 large and 23 small gates, and filled with splendid buildings, including three royal palaces with handsome gilt spires. About the beginning of the 2nd century of the Christian era, the town was abandoned and fell into ruin, but the remains of massive walls, constructed with well-burnt bricks, 18 inches long by 9 wide and 3 thick, and of embankments and pagodas attest that, where some seven or eight villages now stand in rice fields and swamps, intersected here and there by patches and strips of brushwood, there was once a large city, the capital of a flourishing and powerful kingdom. Excavations were continued on this ancient site, and a number of terra-cotta votive tablets were found, which, in the absence of reliable histories and legible inscriptions, will furnish us with trustworthy data. On the obverse face of one of the votive tablets is the figure of the Buddha with an aureoled head. On his right is a small *stūpa*, and on his left is an object, which looks like a flower. The pose of the Buddha is quite unorthodox, according to Burmese ideas, and appears to be like that of *Avalokitesvara*. The palms of both hands rest on the knees, and the right foot hangs down. In the ordinary attitude of the Buddha, the feet are pressed closely one above the other, and the left palm rests on the lap, while the right hand, touching the knee, points to the earth below. On the proper right of the Buddha is a legend which is in Sanskrit. On the reverse face of the tablet are a few characters in an unknown language, which is supposed to be Pyu. There is no legend on the reverse face of the second tablet. The obverse face is divided into two panels. On the upper, the Buddha is depicted in a sitting attitude, and is flanked by two Bodhisattvas. All the three figures have aureoled heads. The upper portion of the central figure is flanked by a *stūpa* and a lotus flower supported by its stalk, which is apparently held by each Bodhisattva. The pose of the Bodhisattvas is not met with in Burmese iconography. The hands are not clasped together; the feet are not in a kneeling attitude; and the knee nearest to the Buddha is slightly raised. On the lower panel is represented the Buddha in a sitting attitude with both hands outstretched. He is flanked by two female figures, each carrying a lotus flower in either hand. All the three figures have aureoled heads. The female on the left side of the Buddha is better dressed than the one on the right. She wears a long mantle, which is divided in front and exposes a part of the bosom. The two panels are divided by a line of Sanskrit legend. Could these and the other tablets found be ascribed to the Eastern Chalukyas, who flourished between the 7th and 8th centuries A.D.? Representative specimens of these tablets were submitted to the Government Epigraphist for examination.

Geological evidence about Yathemyo.

39. In the absence of trustworthy historical or epigraphical data, any light afforded by geology will be useful in helping us to fix the probable age of Yathemyo, which is stated, in the Burmese chronicles, to have been founded in 443B.C., when the sea receded from the vicinity of Prome, and Mount Popa burst out into an active volcano. In the Prome District, a range of hills intervenes between the railway line and the present channel of the Irrawaddy. According to tradition, the river, at one time, ran to the east of that range, and Inma lies on the site of its ancient bed. If the tradition is true, the old channel of the river would pass through Thèbyu to the north of Prome, and would join its present channel near the neighbourhood of Tarôkmaw, where the breadth of the river and the existence of numerous islands indicate that there was, in that locality, at some remote period, a commingling of waters, whose increased volume and neutralised force produced a considerable stagnation of the current of the river and facilitated the deposit of silt, which was turned into islands. As in the vicinity of Pagan and Mount Popa,

the Irrawaddy appears to have changed its bed from east to west near Prome. On being addressed on the above points, Mr. T. H. D. LaTouche, Officiating Director, Geological Survey of India, was kind enough to furnish me with the following reply :—

" Mount Popa was active in Pliocene times, and may have continued so into Pleistocene times, but we have no definite information on this point. The most recent marine beds in Yenangyaung and Prome are of Miocene age, though Mr. Theobalt thought that the older alluvium of both the Ganges and Irrawaddy valleys was of marine origin. We have no information about changes in the course of the Irrawaddy within recent times, but I should think it very unlikely that the Irrawaddy flowed down the Sittang valley, to the east of the Pegu Yoma, so recently as the beginning of the Christian era." The statements in the Burmese chronicles regarding the date of founding Yathemyo are not corroborated by geological evidence.

Connection between Southern India and ancient Prome.

40. The appellation Kaḍāram or Kiḍāram occurs on page 420 of Vincent Smith's *Early History of India* and on page 88 of Rice's *Mysore and Coorg from the Inscriptions*. In the latter work, Kiḍāram is mentioned twice, apart from Kulaittakolam and Mādamalingam. Kulaittakolam is a combination of Kulataik and Taikkula, the name of one and the same locality, which may be identified with the " Kalah " of the Arabian geographers, the " Takola " of Ptolemy, and the " Goḷamattikanagaram " of the Kalyani Inscriptions of Pegu (1476A.D.). Mādamalingam is no other than Martaban. Taikkula and Martaban were occupied by the Talaings, and the former preceded Pegu as a seat of power. Should Kiḍāram be identified with ancient Prome, Pegu or Taikkula ? The question was referred to Mr. V. Venkayya, M.A., *Rai Bahadur*, the learned Epigraphist to the Government of India. His two interesting notes are reproduced *in extenso* below. Full evidence still remains to be collected in order to solve the question satisfactorily.

First Note on Kaḍāram.

" The word occurs in the large Leyden plates where the form *Kidāra* (or *Kaḍāra*) occurs in the Tamil portion and Kaṭāha in the Sanskrit portion. A certain Māravijayōttuṅgavarman who was born in the Sailēndra-vaṁśa was the lord of Śrī-vishaya and was also ruling over Kaṭāha. This is what we learn from the Leyden plates which belong to the reign of Rājarāja I (A.D. 985—1013). His son Rājēndra Chōḷa I. claims to have defeated Saṁgrāmavijayōttuṅgavarman, king of Kaḍāram, " having despatched many ships in the midst of the rolling sea." In the campaign against Saṁgrāmavijayōttuṅgavarman, the Chōḷa king conquered Māṇakkavāram, *i.e.*, the Great Nicobar Islands, and Māppappāḷam, *i.e.*, the great Pappāḷam. According to the *Mahāvamsa*, Pappala is a seaport in Rāmaññadesa. Consequently, it was concluded that Kaḍāram or Kaṭāha should be looked for in Burma or in some other part of Further India. The exact locality would depend on the identification of the other places in Kaḍāram conquered by the Chōḷa king. Three kings of Kaḍāram are known, *viz.*, (1) Chūḍāmaṇivarman, (2) his son Māravijayōttuṅgavarman and (3) Saṁgrāmavijayōttuṅgavarman. The first two were evidently on terms of friendship with the Chōḷas. Why the third fought against the Chōḷas is not known.

" I do not understand how *Khettarām* can become Kiḍāram philologically. In Tamil *Kaḍāram* or *Kidāram* means ' (1) a brown, tawny yellow colour compounded with black ; (2) brass boiler.' The composer of the large Leyden plates evidently accepted the second meaning of the word *Kaḍāra* and rendered it in the Sanskrit portion into *Kaṭāha*, one of whose meanings is ' a shallow boiler for oil and butter.'

" If ancient Tamil literature can be believed, trade relations existed between the Indian Peninsula and Burma. According to the Tamil poem Paṭṭiṇappālai, which is believed to have been composed during the reign of the ancient Chōḷa king Karikāla, the manufactures of Kāḷagam were imported into the Chōḷa capital. The commentator of the poem takes Kāḷagam to denote Kaḍāram. The Tamil

nighaṇṭus or lexicons give three meanings for the word Kāḷagam, *viz.*, (1) blackness, (2) clothes and (3) the place called Kaḍāram. Consequently, the ancient Tamil name of Kaḍāram was Kāḷagam. I do not think Kāḷagam can be derived from Khettarām.

"The inscription in the Chalukya character carries the connection between South India and Burma to about the 8th century. But Tamil literature takes it back to still earlier times. And we have epigraphical evidence to show that trade relations continued down to the 13th century as testified to by the Tamil inscription found at Pagan (*Epigraphia Indica*, Volume VII, page 197). Any satisfactory location of Kaḍāram must be preceded by the correct identification of all the places mentioned in the inscriptions of Rājēndra Chōḷa I. as having been conquered by him, in the campaign against the king of Kaḍāram. If, fortunately, you discover any records in Burma referring to the Chōḷa conquest, they would furnish direct evidence on the point."

Second Note on Kaḍāram.

"As far as I know, there are no grounds for identifying Śri-Vishaya with Orissa. On the other hand, 'Vijayam of great fame' mentioned among the conquests achieved in the campaign against the king of Kaḍāram figures as Śri-Vishaya in some of the records of Rājēndra-Chōḷa I. Consequently, Śri-Vishaya must be looked for in or near Kaḍāram wherever the latter may be located. That Kaḍāram was a dependency of Orissa has to be proved by future researches.

"Paṭṭinappālai must have been composed much earlier than the 11th century. It is, in fact, one of the poems assigned by Tamil scholars to the 2nd century after Christ, though I do not believe this date. It could not, at any rate, be later than the 6th century. The identification of Kāḷagam with Goḷamattikanagaram can be established beyond doubt only with the help of epigraphical records.

"I am appending a translation of the passage in the inscriptions of Rājēndra-Chōḷa I. which describes the conquest of Kaḍāram. The places already identified are in italics.

"Kaliṅga and Ceylon seem to have been closely connected in ancient times. During the second half of the 6th century A. D., a king of Kaliṅga came to Ceylon with the object of leading the life of a recluse and joined the brotherhood under the great elder Jotipāla. Similarly, there must have been some constant connection between Kaliṅga and Burma.

"Kling (derived from Kaliṅga) is the name applied in the Malay countries, including the Straits Settlements, to the people of continental India who trade thither or are settled in those regions and to the descendants of those settlers. This is probably due to the fact that the earliest settlers from continental India were from Kaliṅga. 'The coast of Kaliṅga appears to be that part of the continent whence commerce with the Archipelago at an early date and emigration thither was most rife; and the name appears to have been in great measure adopted in the Archipelago as the designation of India in general, or of the whole of the peninsular part of it.' (Yule and Burnell's Hobson Jobson *s. v.* Kling.)

"Another important fact which deserves mention in this connection is the fact that gold coins of the Eastern Chalukya Kings Śaktivarman (A.D. 1003—15) and Rājarāja I. (A.D. 1022—63) have been found in Arakan and Siam (*Indian Antiquary*, Volume XX, page 273). These facts show that intimate trade relations must have existed between Kaliṅga and Further India, and corroborate the evidence afforded by the monuments and sculptures of ancient Prome."

Translation of the Passage describing the Conquest of Kaḍāram.

"Having despatched many ships in the midst of the rolling sea and having caught Saṁgrāmavijayōttuṅgavarman, the king of Kaḍāram, along with (his) vehicles, *viz.*, rutting elephants (*which were as impetuous as*) the sea in fighting

(*took*) the large heap of treasures, which (*that king*) had rightfully accumulated; the (*arch called*) *Vidhyadhara-tōraṅa* at the 'war-gate' of the extensive city of the enemy; the 'jewel-gate,' adorned with great splendour; the 'gate of large jewels'; Vijayam, of great fame; Paṇṇai, watered by the rivers; the ancient Malaiyūr (with) a fort situated on a high hill; Māyiruḍiṅgam, surrounded by the deep sea (as) a moat; Ilaṅgāsōgam (*i.e.*, Laṅkāśōka), undaunted (in) fierce battles; *Māppappāḷam*, having abundant high waters as defence; Mēvilimbaṅgam, having fine walls as defence; Valaippandūru possessing (both) cultivated land (?) and jungle; Talaittakkōlam, praised by great men (versed in the sciences); Mādamāliṅgam, firm in great and fierce battles; Ilāmuri-dēśam, whose fierce strength was subdued by a vehement (attack); *Mānakkavāram*, whose flower gardens (resembled) the girdle (of the nymph) of the southern region; and Kaḍāram, of fierce strength, which was protected by the neighbouring sea."

Connection between China and ancient Prome.

41. Last year's researches established the intercourse between Prome and Northern India between the 4th and 6th centuries of the Christian era. Further researches have revealed the close political connection between China and ancient Prome during the 8th and 9th centuries. It is, however, quite possible that, at that period, the seat of power had been transferred to Pagan. The following extract from Stuart's *Burma through the Centuries* (pages 20-21) will be of great interest:

"The mere record of the kings who succeeded Thinga Raja would be of no interest, but Mr. Parker gives an interesting extract from the chapter on 'Southern Barbarians,' in the T'ang history, which throws a much clearer light on the Burma of the 8th and 9th centuries than the Burmese annals do. It shows how they impressed a contemporary Chinaman, though he, of course, despised them as barbarians. He calls them "P'iao," and says that when the king goes out in his palankeen, he reposes on a couch of golden cord; but for long distances he rides an elephant. They dislike taking life. They greet each other by embracing the arm with the hand. They know how to make astronomical calculations, and are devotees of Buddhism. They have a hundred monasteries with bricks of vitreous ware, embellished with gold and silver, vermillion, gay colours and red *kino*. The floor is painted and covered with ornamented carpets. The king's residence is in like style. The people cut their hair at seven years of age and enter a monastery. If, at the age of twenty, they have not grasped the doctrine, they become lay people again. For clothes they wear a cotton *sarang*, holding that, as silk involves the taking of life, it ought not to be worn. On the head they wear golden-flowered hats with a blue net, or bag set with pearls. In the king's palace there are placed two bells, one of gold and one of silver; when an enemy comes they burn incense and beat the bells, in order to divine their good or evil fortune. There is a huge white elephant a hundred feet high; litigants burn incense and kneel before the elephant reflecting within themselves whether they are right or wrong, after which they retire. When there is any disaster or plague, the king also kneels down in front of the elephant and blames himself. The women twist their hair high up on the crown of the head, and ornament it with strings of pearls; they wear a natural-tinted female petticoat, and throw pieces of delicate silk over themselves. When walking they hold a fan, and the wives of exalted persons have four or five individuals at each side holding fans. Nan-chao used to exercise suzerainty over it on account of its contiguity and by reason of the military strength of Nan-chao. Towards the close of the 8th century A. D., the King Yung-K'iang, hearing that Nan-chao had become part of the T'ang Empire, had a desire to join China too, and Imousun sent an envoy named Yang Kia-ming to Kien-nan. The Viceroy of Si-ch'wan, Wai Kao, begged permission to offer the Emperor some barbarian songs, and, moreover, told the P'iao State to send up some musicians. For specimens of their music see the General Annals. His Majesty Divus Têh made Shu-nan-do President of the Imperial Mews, and sent him back. The Governor of K'ai Chou submitted a panegyric upon the P'iao music. In the year 832, the Nan-chao monarch kidnapped three thousand Burmans, and colonised his newly acquired eastern dominions with them."

SECTION II.

The epigraphical, numismatic, exploratory, and other work of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is made to subjects on which special reports have been contributed to the General Archæological Report.)

Epigraphy.

42. The estampages of 53 inscriptions were procured from the Prome, Rangoon, Pegu, Magwe, Thayetmyo and Sagaing Districts (Appendix G). Of these 26 are in the Talaing language, while the rest are in Burmese dating from the 12th and later centuries of the Christian era. For the present, in the absence of Talaing scholarship, the epigraphs recorded in that language are a sealed book to the Archæological Department. Mr. C. O. Blagden, an eminent Oriental scholar of England, who is a retired member of the Civil Service of the Straits Settlements, has, however, most opportunely come to our rescue, and very kindly undertaken to decipher and translate the Talaing inscriptions that may be sent to him.

Importance of Talaing inscriptions.

43. The Talaing version of the Myazedi Inscription at Pagan dated 1085 A.D. was deciphered and translated by Mr. Blagden, and was published in the Journal of the Royal Asiatic Society of October 1909. The learned writer notes: "I need not insist here upon the linguistic importance of this inscription; the thing speaks for itself, for this is, so far as I know, the first attempt that has ever been made to decipher and translate a really ancient inscription in Talaing. Nothing whatever, I believe, has yet been published regarding the older forms of the language, and even its modern form is known to very few Europeans. I should think one might count them on the fingers of two hands, and (so far as I know) there is not a single British official in Burma who is properly acquainted with the Talaing tongue. Yet it is a most important language from the point of view of local epigraphy and antiquities, and by no means deserves the neglect which has fallen to its lot. I venture once more to appeal to the powers that be to take a more active interest in this matter. There may be no political importance in it; but from the scientific point of view, Talaing is the greatest remaining field of research in Burma, or for that matter, in the whole of Further India, and it urgently calls for immediate investigation."

Inscriptions in the Pyu language.

44. One of the four faces of the Myazedi Inscription is incised in an unknown script Two additional inscriptions in a similar script were discovered at Hmawza. Mr. Blagden considers that the language of these three epigraphs is Pyu, a Tibeto-Burman tongue, which has now become extinct. He is now engaged in deciphering them, and the results of his researches will be published in due course. The decipherment of the first inscription in an unknown script has baffled the efforts of European scholars for the last twenty years. Under date the 15th June 1893, the late Professor Bühler wrote regarding it: "The characters are Indian of a rather ancient type with certain modifications, required by the language which is not Sanskrit or Pâli, but probably Burmese. The words are separated by one, two, or three dots, and the usual Indian stops appear rather frequently. Here and there I notice Sanskrit words, as *desa*, *vrahma*, and *loku* * * * The type of the letters points, I should say, to the 8th century A.D. But the estimate is, of course, not certain."

Pyu language.

45. "Pyu" (in Chinese, Piu or P'iao) is the name applied to Burma by the Arakanese as late as the 12th century A.D., and by the Chinese in the 8th and 9th centuries. The Pyus appear to be of Shan origin, and to have been converted to Hinduism. They burnt their dead, and buried the ashes in earthenware urns. In the 8th century, Burma was under the suzerainty of Nan-chao, an ancient Shan Kingdom, which has been identified with the modern Talifu in Yünnan. Owing to its contiguity to

Tibet, Nan-chao appears to have been influenced by that country. In the Bèbè, Kyaukka Thein, and Myazedi inscriptions in an unknown script, the double dot or *visarga* is often repeated, and there are a number of curves both above and below each line. I am inclined to think that the ancient Tibetan script of the 8th and 9th centuries A.D. might afford some clue in deciphering these three most important inscriptions. The Pyu language was probably interdicted and then stamped out by the Burmans as in the case of the Talaing tongue, whose cultivation was forbidden by Alaungpaya in the 18th century. It came in contact with Chinese, Talaing, and Sanskrit, but not with Pâli. It is, perhaps, related to the languages of the Lolos, Sifans, and Mantzu, who are still found in Yünnan, Ssuchuan, and the eastern border of Tibet.

Talaing names for Prome and Pagan.

46. In the Talaing inscriptions found at the Shwezigôn Pagoda, Pagan, and the Shwesandaw Pagoda, Prome, the ancient city of Prome is called Sisīt or cold country, and the region in which Pagan is situated is called Tattadesa (arid country).

The name of the Rishi who founded ancient Prome.

47. The Burmese chronicles do not mention the name of the Rishi who founded ancient Prome or Śri Kshetra, which is called Kiḍāram in Tamil writings and inscriptions. According to the two Talaing epigraphs referred to above, his name is Bisnū. In describing the foundation of that city, the *Mahāyāzawin* simply states that the Rishi was helped by six others, namely, Gawampati, Indra, Nāga, Garuda, Candī, and Pāramesvara. Gawampati is the patron saint of the Talaings. Indra is the rain-god, and is worshipped by agriculturists. Nāga, the serpent, was an object of worship in pre-Buddhist days. The Garuda, a mythical bird, is the vehicle of the god Vishnu. Pāramesvara and Candī are Siva and his wife, Kāli. (In this category we have a hotch-potch of a number of primitive faiths.) In borrowing from Talaing history, the Burmese chroniclers retained only the Rishi, and dropped his name, Bisnū. The locality is redolent of Bisnū, which is ascribed to various personalities: the Hindu god Vishnu, a princess, and a female Spirit.

Numismatics.

48. The Revenue Secretary to Government sent me, for classification, 7 silver, and 2 gold, coins belonging to the Phayre Provincial Museum. Of the 7 silver coins, one is of Shah Alam II. It was minted at Ahmednagar or Farukhabad in the 27th Regnal year corresponding to the Hijri year 1199. The remaining 6 coins are of Muhammad Shah II, 2 of which were minted at Asafabad, and 4 at Bareilly. The 2 gold coins possess a higher antiquarian value. One bears on its obverse, in Sanskrit characters, "Śri Kumārapāla," and, on its reverse, the device of the sun and the moon supporting what looks like a female figure. The Pāla dynasty ruled over Eastern India from 800 to 1050 A.D. It protected Buddhism and favoured its propagation. Both the device and Sanskrit characters on the second gold coin are illegible. It was found at Hunse Koppa village, Shikarpur Taluk, Shimoga District, Mysore, and is supposed to have been issued during the reign of Krishna Deva Rājā of Vijayanagar (1509-1530 A.D.).

Exchange of coins between Assam and Burma.

49. Proposals were under consideration to effect an exchange of 8 Assamese coins with an equal number of coins belonging to the Phayre Provincial Museum.

Burmese village organization.

50. Captain F. C. Owens, Settlement Officer, Pakôkku, enquired about the derivation of the Burmese words 'Thwethauk,' 'Thwethaukkyi,' 'Tan,' and 'Tangaung.' I replied as follows: "The terms 'Thwethauk' and 'Thwethaukkyi' are of military origin, while 'Tan' and 'Tangaung' are of civil origin. The Burmese military organization consisted of—

5 soldiers		= 1 mess;
2 messes	(10 men)	= 1 squad;
5 squads	(50 men)	= 1 *thwethauk* or company;
2 companies	(100 men)	= 1 double company.

Each 'thwethauk' was commanded by a 'Thwethaukkyi' and each *Tat* or double company by a *Tathmu* or centurion. The division was, like in the ancient Roman army, based on a decimal system, or on ten and multiples of ten. Hence "Ywas" were grouped into ten or twenty 'thwethauks.'

Feudalism prevailed in Burma. In time of war, military contingents had to be supplied by each *Wun* or Governor according to the strength or capacity of his district. The fact that the 'Thwethaukkyi' possessed no revenue powers, and that the designation was introduced into the Pakôkku District not more than 70 or 80 years ago, indicates that military levies were supplied by the Pakan *Wun* to king Bagyidaw during the first Anglo-Burmese War of 1824-26. When peace was declared, the military control imposed upon these contingents was withdrawn, but the military jurisdiction exercised over them was turned into a civil jurisdiction. Hence a 'Thwethaukkyi' was not a revenue officer, but a judicial officer.

Under the Burmese *régime*, both *athis* and *ahmudans* were liable to be pressed into military service in times of emergency, and the latter more so than the former. In the first Anglo-Burmese War, when national independence was at stake, no nice distinction could be made between the two classes.

The term 'Thwethaukkyi' is common in the north of Shwebo, because that locality afforded the nucleus of his power to Alaungpaya, the founder of the last Burmese dynasty, and also up the Chindwin, because feudal contingents were quartered there.

'Thwethauk' means to drink blood. In primitive times, a fictitious consanguinity was created among combatants on the same side by drawing blood, by means of a puncture made on the tips of the fingers or the arm of the right hand, and by drinking it, after mixing it with spirits, and after making a solemn asseveration that the participants of the ceremony would support each other through thick and thin, as if they were brothers born of the same parents. A group of these 'blood-drinkers' would be formed into a company commanded by a 'Thwethaukkyi.' The ceremony of 'drinking blood' for purposes of a united defence or offence is still prevalent among the Chins, Kachins and Karens.

'Tan' means, primarily, a line or row and, secondarily, a location or quarter assigned to a particular community. One of its earliest significations is the parallel row of houses abutting on a single roadway. Most Burmese villages consist of a parallel row of houses, with a road between the two rows. Each of these villages was occupied by members of the same clan, nationality, or profession, and would be placed under a 'Tangaung.' As population grew, the number of cognate villages would also grow. The 'Tangaung' would naturally be the most influential of the *thugyis* in the 'tan,' because he is supposed to represent the head of the clan, nationality, or profession. At Bhamo, the headman of the Chinese quarter, which consists of a parallel row of houses, is called the 'Tangaung,' because he is the head of the Chinese community of that particular quarter.

In the case of 'Tan,' the multiple employed is not that of ten, but of two, or a pair, which bespeaks its civil origin.

Reports on special subjects submitted to Director-General of Archæology.

51. The following reports on special subjects were submitted to the Director-General of Archæology :—

(*i*) Some Conservation works in Burma; and (*ii*) Chinese antiquities at Pagan.

Conservation works in Burma.

52 The Pôndawpaya of Mingun, Sagaing District, and the Mingalazedi of Pagan, were selected for illustration in the Report of the Director-General of Archæology. The Pôndawpaya or the model of the well-known Mingun Pagoda, consists of a *Sikhāra* surmounted by a miniature *stūpa* and resting on a square plinth of solid masonry, and appears to be a hybrid between the Shwezigôn and Ananda Pagodas of Pagan, which afford so many prototypes for Buddhist religious edifices throughout the country. It is adorned with all the appurtenances of a finished place of worship,

namely, circuit walls, stair-cases, leogryphs, ornamented arches, etc. The following comparison between the known dimensions of the two buildings will be of interest :—

	Mingun Pagoda.	Pôndawpaya.
Height of masonry plinth	104′ 6″	2′ 9″
Length of one side	240′	10′
Sikhāra	*Nil.*	6′ 7″
Surmounting *stūpa*	*Nil.*	6′

The Mingun Pagoda was shattered by an earthquake in 1838, and Yule describes it, in his *Mission to the Court of Ava*, as a "perfect geological phenomenon." The Mingalazedi Pagoda was built by Tayôkpyemin (the king who fled from the Chinese) in 1268 A.D., and indicates the high water-mark of Burmese religious architecture at Pagan. The Burmese empire was subverted by the Mongols under Kublai Khan in 1284 A.D. It was shattered to pieces and never recovered its former grandeur and magnificence. A stone inscription found within the walls of the Pagoda records the following: "On Sunday, the 6th waxing of Tabaung 630, *Sakkarāj* (1268 A.D.), King Narathihapade (Tayôkpyemin), * * * who is the supreme commander of the vast army of thirty-six million soldiers, and *who is the consumer of three hundred dishes of curry daily*, being desirous of attaining the bliss of *Nirvāna*, erected a pagoda, * * * *." An empire under the rule of a *gourmand* of such a stupendous type certainly deserved to be shattered and torn to pieces. The pagoda stands on a raised platform, and its triple terraces are adorned with green enamelled terra-cotta plaques depicting scenes in the *Jātaka* stories. The small subsidiary shrines at the corners of the third terrace are entirely covered with green-glazed tiles. The bricks, with which the retaining walls are built, are stamped with Talaing letters, and the dimensions of each are 18″ × 9″ × 3″. Efforts were made to procure a complete set of the inscribed bricks, without dismantling any portion of the walls, but they proved to be fruitless. The thick jungle found within the precincts and the *débris* were cleared, both the pagoda and the walls were made water-tight, and the steps facing the east were repaired. The shrine is still an object of worship, and the iron *ti* now crowning it was placed by the villagers of Pagan in 1908. Under the Burmese *régime*, the crowning, by commoners, of a pagoda built by a royal personage, would be considered to be high treason, and the concession of this privilege is now greatly appreciated throughout the Province.

Chinese antiquities at Pagan.

53. The Mongol conquest of Pagan, in 1284 A.D., forms an interesting episode in Burmese history, and is related at length in Phayre's *History of Burma*, Yule's *Marco Polo*, Volume II, and Parker's *Burma : her Relations with China*. There is a striking general agreement, both as regards facts and dates, between the Chinese annals and the Burmese chronicles, and the harmony would be complete if the scene of the pitched battle was fixed at Yungch'ang, the Vochan of Marco Polo, and the Nga-tsaunggyan of the Burmese writers. The intercourse thus forcibly opened up between China and Burma was undoubtedly followed by an active Buddhist propaganda, for it is well known that the Mongols under Kublai Khan favoured Buddhism and appointed an Archbishop of the Buddhist Church. Judging by the architecture of the Nga-Kywè-Nadaung and the Seinnyet Pagoda, there is however, ample evidence to indicate that Buddhist influences from China affected Pagan even before the Mongol conquest. The image of Milo Fo or Maitreya, the Messiah of the Buddhists, who is represented as an obese Chinaman with protuberant belly and smiling features, is often met with. The figure of Omito Fo or Amitābha has also been discovered. Omito Fo is the favourite of the Chinese Buddhists, and is also known as Wu-liang-shou-Fo, the Buddha of boundless light, whose paradise in the west is Sukhavatī. Two other exhibits in the Pagan Museum deserve more than a passing notice, namely, an exquisitely wrought bronze image of Chin-Kang-shou, the Vajrapāni of Chinese Buddhism, and the bronze drum, which the Burmans call "Pā-zi" or "Frog drum," while the Chinese call it "Chu-Ko-Ku," or the war-drum of the celebrated Chinese warrior, Chu-ko-liang, or K'ung-ming, who carried his arms, in 220—230 A. D., as far as Yung-ch'ang, which then formed the frontier between Burma and China. One of

the momentoes of the Mongol invasion of the 13th century is a bilingual inscription in Chinese and Mongol. Only a few Chinese characters are legible, and the stone appears to have been set up in order to afford irrefutable evidence, in after times, that the Pagan Monarchy had been reduced to the status of a tributary State to the Chinese Empire. The Mongol forces, aided, no doubt, by Chinese and Shan auxiliaries, converged on Chiang-t'ou (Kaungtôn) on the Irrawaddy, which is below Bhamo, and after sacking T'ai-Kung (Tagaung), proceeded, by land and water, to Pagan, like an irresistible avalanche, crushing down everything on their onward march. The invasion was, indeed, a cataclysm and served as a great nervous shock paralyzing all initiative, stimulus and enterprise, and the Burmans had not quite recovered from it in 1886, when what remained of their independent kingdom was absorbed in the British Indian Empire.

Branginoco or Hanthawadi Sinbyuyin.

54. In Burma, traditional history is somewhat different from recorded history, because historiographers are anxious to hide the humble origin of their royal patrons. The following is the traditional history of Hanthawadi Sinbyuyin, the Branginoco of the Portuguese writers, who flourished in the 16th century A. D.:—There was a toddy-climber at Ngathayauk, a village in the Pagan Township. He had a son born to him, and the child was named Maung Cha Det because a number of white ants swarmed round him during the early days of his birth. As Pagan was, as it is now, an arid locality, often subjected to drought and scarcity, the family migrated south to Taungdwingyi, where both food and work were plentiful. One day, while the father was climbing a toddy tree in order to tap its juice, the mother laid the infant on the ground and went elsewhere. During her absence, a big serpent came and coiled itself round the child without doing any harm to it. When the mother returned to the spot, she saw the reptile gently gliding away. The father and mother put their heads together and as they were unable to interpret the omen, they appealed to a learned Buddhist monk, who was well versed in astrological and other mystic lore. They handed the child's horoscope to the recluse and explained to him their own poor circumstances, where they came from originally, and the incidents connected with the white ants and the harmless snake. On learning the direction, in which the serpent had glided away, the monk said: "Go to Toungoo, where a monarchy has been established under Mingyi Nyo. The child certainly possesses signs of greatness and prosperity. His horoscope is an excellent one. If you wish to benefit yourselves by the good fortune of your son, you must forthwith remove to a place, which is 'patirūpadesa,' 'an appropriate abode' according to the precepts laid down in the *Mangalasutta*." Following this advice, the family went to Toungoo and put up under a monastery, whose *sadaw* or abbot happened to be the preceptor of the King. Just then, a son had been born in the palace who was eventually known as Tabin-shwe-ti, and orders had gone forth to search for a strong and healthy wet nurse, who was free from moral and physical blemish. The abbot introduced the toddy-climber's wife into the Palace, and she was immediately accepted by the queen. The king also had a daughter, and the three children grew up together. The queen noticed the unpardonable intimacy between the Princess and Maung Cha Det, and reported the matter to the king. Owing to the intervention of the *Sadaws*, his offence was condoned, and a subordinate post in the palace was assigned to him. He was so strenuous and assiduous in the discharge of his duties, that he received promotion, step by step, till he became a military officer of high rank. When Mingyi Nyo died, Tabin-shwe-ti succeeded his father. For his great services in the wars between Toungoo and Pegu, the title of "Bayin Naung Kyawdin Nawrata"—"Kyawdin Nawrata, the elder brother of the King"—was conferred on him. He eventually succeeded Tabin-shwe-ti as king of Toungoo and Pegu, and was one of the greatest figures in Burmese history. Two of his brothers served him as Governors of Toungoo and Prome, and his son, the Nyaungyan Prince, founded a dynasty at Ava, which ruled united Burma from 1599 to 1751 A.D., when it was subverted by the Talaings. It will thus be seen that Hanthawadi Sinbyuyin had not a drop of royal blood in his veins, and that he was the son-in-law of Mingyi Nyo, King of Toungoo, and the brother-in-law of the celebrated Tabin-shwe-ti.

Archæological Finds.

Burmese bell in the Bangalore Museum.

55. Mr. Narasimhachar, Officer in charge of Archæological researches in Mysore, sent me a photograph of the inscription on a Burmese bell in the Bangalore Museum. The bell is surmounted by the figure of a mythical being called *manussīha* in Pâli. It appears to be the counterpart of the *Nārasimha* of the Hindus. The figure has the body of a lion and the head of a human being. The bell was cast in 1833 at Bogyôk, a village near Syriam, and appears to have formed part of a loot obtained by a British officer of the Madras Army during the Second Anglo-Burmese War of 1852. Bells form an integral part of Buddhist ceremonies, as they are sounded at the conclusion of prayers, charitable offerings, etc., in order to call upon the spirits of the sky, air, and earth to bear witness to such meritorious deeds.

Treasure-trove found at Bhamo.

56. A treasure-trove consisting of three gold rings, silver coins of British mintage extending from 1840 to 1901, and of Burmese mintage of the year 1214 B.E. (1852 A.D.), were found in the enclosure of a monastery at Shwekyina in the Bhamo District on the 7th October 1909 by Ma Saw Kin and Ma Pwa Thôn. The locality is situated on the site of the ancient town of Sabènago; but the trove is quite modern. The twenty-one Burmese silver coins were acquired, and the rest were returned to the finders.

Manchu inscription.

57. Mr. Hirananda, Officer in charge of the office of the Superintendent, Archæological Survey, Northern Circle, Lahore, sent me, for favour of decipherment, an estampage of an inscription on a tablet of agate, which the owner said came from China The inscription is in the Manchu language and the estampage was forwarded to the British Legation at Peking for examination.

Ancient Chinese coin found at Chitaldrug in Mysore.

58. Mr. Narasimhachar forwarded to me for examination, an ancient Chinese brass coin found in the course of his excavations at Chitaldrug. It was discovered on the same site as the Andhra and Roman coins of about the first century.

Silver coins found at Cheduba in Arakan.

59. Six silver coins were found in an old pagoda at Cheduba, and Maung Myat Tun Aung, Deputy Commissioner, Kyaukpyu, forwarded them to me. They were struck by Bodawpaya, king of Ava, who reigned at Amarapura, and conquered Arakan in 1784. They appear to have been intended for a commemorative purpose and for indicating the subjection of Arakan to Burmese rule. All of them were minted in the same year, and the legend, which is identical both on the obverse and reverse faces, may be translated as follows:—"1784 A.D. Dominion of the Lord of the White Elephant."

TAW SEIN KO,
Superintendent, Archæological Survey, Burma.

MANDALAY, *27th May* 1910.

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APPENDIX A.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1909-10).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
1	Mandalay...	Mandalay..	Mandalay...	Monastery	Sangyaung Monastery.	Built, in 1859, by King Mindôn with materials obtained by dismantling a Royal Summer House at Amarapura, and assigned to the Sangyaung Sadaw for his residence. This monk had been the King's Preceptor and had expected, in accordance with custom, to be appointed *Thathanabaing* on the accession of his disciple to the Throne; but that high office was conferred on U Nyeyya, the Preceptor of the Chief Queen. In order to console him in his keen disappointment, a special *kyaung*, which was unrivalled in splendour, and in its wealth of carving and gilding, was erected under Royal command, and was dedicated to the Sangyaung Sadaw for his residence. This structure has a most gorgeous interior, which is a mass of brilliant gilding from top to bottom. As unstinted labour and expense were spent on it as a mark of respect and gratitude, it is one of the finest buildings of its kind at Mandalay.
2	Mandalay ..	Amarapura	Amarapura	Tomb ...	Tomb of King Mindôn's mother.	Erected in 1852. The old Queen died just before the accession of her son, who was the wisest ruler of the Alaungpaya dynasty.
3	Myingyan	Nyaung-u...	Nyaung-u...	Pagoda ...	Thetkyamuni Pagoda.	Situated at Chaukpala, Nyaung-u, Pagan Township; appears to have been built in the twelfth century A.D.; and adorned with exquisite carvings in plaster, and with frescoes depicting scenes in the life of Asoka, the Convenor of the Third Buddhist Council.
4	Myingyan ..	Do. ...	Do. ...	Do. ...	Kôndawgyi Pagoda	Situated close to No. 3; appears to have been built a century later; and adorned with frescoes depicting scenes in the *Jâtaka* stories.

APPENDIX B.

Works of Archæological, Historical, or Architectural interest, proposed by the Superintendent, Archæological Survey, to be maintained by Government (1909-10).

Serial No.	District.	Nature of work.	Remarks by Superintendent, Archæological Survey.
1	2	3	4
1	Mandalay ...	Tomb of King Mindon's mother, Amarapura.	Erected in 1852. The old Queen died just before the accession of her son, who was the wisest ruler of the Alaungpaya dynasty.
2	Ruby Mines ...	Zina-aung-gya-shwe-bôntha Pagoda, Tagaung.	Situated to the north-east of the Court House at Tagaung. A stone pagoda of unpretentious dimensions, built in 1754, by Alaungpaya on the site of his *dabrar*, where he received the submission of the Sawbwa of Momeik. Before undertaking an expedition to Pegu in Southern Burma, in order to crush the growing power of the Talaings who had recently subverted the Burmese Monarchy of Ava, Alaungpaya, who had just been crowned at Shwebo as the overlord of the Burmese race, and had made a triumphal entry into Ava, visited the upper reaches of the Irrawaddy, and secured the alliance and material support of the powerful Shan Chiefs of Momeik, Bhamo, Mohnyin and Mogaung (*vide* page 153, Phayre's History of Burma).
3	Myingyan ...	Thetkyamuni Pagoda	Situated at Chaukpala, Nyaung-u, Pagan Township; appears to have been built in the twelfth century A.D.; and adorned with exquisite carvings in plaster and with frescoes depicting scenes in the life of Asoka, the Convenor of the Third Buddhist Council.
4	Myingyan ...	Kôndawgyi Pagoda	Situated close to No. 3; appears to have been built a century later; and adorned with frescoes depicting scenes in the *Jâtaka* stories.

APPENDIX C.

Statement showing Expenditure sanctioned and incurred on Archæological works during 1909-10.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
1	2	3	4	5
	MANDALAY DIVISION.	Rs.	Rs.	
1	Architectural Survey of the Palace, Fort Dufferin, Mandalay.	2,305	2,304	
2	Annual repairs to *Pyatthats* on walls of Fort Dufferin, Mandalay.	1,124	1,123	
3	Annual repairs to Shwenandaw *Kyaung*, Mandalay ...	100	99	
4	Annual repairs to Salin Monastery, Mandalay ...	100	100	
5	Annual repairs to the remains of Atumashi *Kyaung*, Mandalay.	80	73	
6	Annual repairs to Thudama *Kyaung*, Mandalay ...	100	95	
7	Annual repairs to Taungthaman Kyauktawgyi Pagoda, Amarapura.	100	100	
8	Annual repairs to Pangôn and Shwedaik, Amarapura	100	94	
9	Annual repairs to Tawyagyaung Pagoda, Mandalay ...	50	49	
10	Annual repairs to Queen's Monastery, A Road, Mandalay.	100	100	
11	Petty repairs to Queen's Monastery, A Road, Mandalay	484	465	
12	Annual repairs to Mogaung *Kyaung*, Mandalay ...	250	251	
13	Annual repairs to Taiktaw *Kyaung*, Mandalay ...	250	244	
14	Annual repairs to Summer House in South Palace Garden, Mandalay.	130	129	
15	Annual repairs to Tombs of ancient Kings and Queens of Burma.	200	200	
16	Rebuilding the Palace Spire, Mandalay ...	7,244	5,339	Work in progress.
17	Annual repairs to the Palace Buildings, Mandalay ...	4,003	4,068	
	Total ...	16,720	14,833	
	SHWEBO DIVISION.			
18	Erecting a masonry shed for Inscription stones near Tupayôn Pagoda at Sagaing.	5,513	...	Work not put in hand for lack of funds. Estimate sanctioned in January 1909.
19	Special repairs to Inscription shed at Ywataung ...	50	50	
	Total ...	5,563	50	
	PAKÔKKU DIVISION.			
20	Special repairs to Pagodas damaged by abnormal rains, Pagan.	1,278	152	Completed.
21	Remedying defects at Nanpaya, Pagan ...	8,456	1,530	In progress.
22	Special repairs to Mingalazedi Pagoda, Pagan ...	40	39	Completed.
23	Special repairs to Thamiwhet *Ônhmin*, Pagan ...	80	80	
24	Special repairs to Hmyathat *Ônhmin*, Pagan ...	60	81	
25	Annual repairs to the Pagodas at Pagan ...	1,540	1,451	
	Total ...	11,454	3,333	
	HANTHAWADDY DIVISION.			
26	Wages of Care-taker, Old Portuguese Church at Syriam.	72	72	
	Total ..	72	72	
	PEGU DIVISION.			
27	Annual repairs to Pâli Stone Shed, Pegu ...	39	39	
	Total ...	39	39	
	GRAND TOTAL ...	33,848	18,327	

APPENDIX D.

Cost of the Archæological Survey, Burma, under the main heads of the Budget for 1909-10.

Main heads of Budget.	Provision in Budget for 1909-10.	Actual expenditure in 1909-10.	Balance remaining on 31st March 1910.	Remarks.
1	2	3	4	5
	Rs.	Rs. A. P.	Rs. A. P.	
Salaries.				
Officer.				
Superintendent, Archæological Survey ...	8,400	8,550 0 0	.....	
Establishment.				
Architectural Surveyor	1,800	1,800 0 0	.....	
Clerks (three)	2,400	2,544 3 1	.....	
Draughtsman	600	600 0 0	.....	
Servants (four)	504	504 0 0	.....	
Allowances.				
Travelling allowance of Superintendent, Archæological Survey.	2,000	1,250 8 1	749 7 11	
Establishment	2,100	968 15 3	1,131 0 9	
Supplies and Services.				
Cost of chemicals and purchase of photographs.	1,500	383 1 0	1,116 15 0	
Preservation of Archæological remains ...	800	1,810 0 0	.....	Excess debited to allotment for the "Cost of chemicals and purchase of photographs."
Mandalay and Pagan Museums ...	600	.....	600 0 0	
Contingencies.				
Service Postage and Telegram charges ...	110	74 4 0	35 12 0	
Purchase of books and periodicals ...	250	368 4 0	.....	
Rents, rates and taxes	1,920	960 0 0	960 0 0	
Office expenses and miscellaneous ...	2,200	2,114 0 0	86 0 0	
Conveyance of tents and ponies ...	500	.....	500 0 0	
Excavation charges	1,000	587 8 0	412 8 0	
Total ...	26,684	22,514 11 5	4,169 4 7	Rupees 41-12-0 recovered from the Director-General of Archæology in India on account of photographs supplied to the Indian Museum, Calcutta, and Rs. 22-10-0 realised by the sale of Catalogues of Mandalay and Pagan Museums and of Coins in the Phayre Museum, Rangoon.
Deduct probable savings ...	400			
	26,284	.....	.....	

APPENDIX E.

(*a*) *List of Drawings made by the Archæological Survey, Burma, during the year* 1909-10.

Serial No.	Description of drawings.	Scale.	Locality.	Remarks.
1	2	3	4	5
		Ft in.		
186*	Elevation of carvings at the corner of the first roof, Hmannan *zaung*, Mandalay Palace.	2 = 1	Mandalay.	
187	Elevation of carvings at the corner of the first roof of the *Pyatthat* over the Kyawmo Gate.	1 = 1	Do.	
188	Elevation of carvings on the dormer window on the first roof of the *Pyatthat* over the Kyawmo Gate.	1 = 1	Do.	
189	Elevation of the *Pyatthat* over the Kyawmo Gate ...	8 = 1	Do.	
190	Elevation of the intermediate *Pyatthat* to the west of the Kyawmo Gate.	4 = 1	Do.	
191	Elevation of the *Pyatthat* at the south-eastern corner of the Fort Walls.	4 = 1	Do.	
192	Elevation of *Pyatthat* over an intermediate gate, South Wall, Mandalay Palace.	4 = 1	Do.	
193	Plan and section of the Singyidaing Pagoda ...	8 = 1	Hmawza.	
194	Plan and section of the Atwin Môktaw Pagoda ...	32 = 1	Do.	
195	Plan and section of a ruined Pagoda, Thaungbyegôn	8 = 1	Do.	
196	Plan and section of the Peikthano-mibaya Thingyaing-gôn showing the sites of the stone rings.	16 = 1	Do.	
197	Plan and section of a ruined Pagoda, Kanthônzin-daung.	8 = 1	Do.	
198	Plan and section of the excavation site at the south-eastern corner of the Palace site.	8 = 1	Do.	
199	Plan of Bèbè Pagoda	8 = 1	Do.	
200	Elevation of Bèbè Pagoda	4 = 1	Do.	
201	Plan of Lemyethna Pagoda	8 = 1	Do.	
202	Plan of Yanhandagu	8 = 1	Do.	
203	Site plan of the stone sculptures at the Kyaukka Thein Kyaung.	20 = 1	Do.	
204	Site plan of the stone sculpture near Bawbawgyi Pagoda.	32 = 1	Do.	

* Numbering continued from previous report.

APPENDIX E—continued.

(*b*) *List of Photographs taken by the Archæological Survey, Burma, during the year* 1909-10.

Serial No.	Description of Photographs.	Size of photographs.	Locality.	Remarks.
1	2	3	4	5
751*	Kôndawgyi Pagoda	8⅛ inches by 6½ inches ...	Pagan	
752	Arched doorway of the Kôndawgyi Pagoda ...	Do. ...	Do.	
753	Arch over the window of Kôndawgyi Pagoda ...	6½ inches by 4¾ inches ...	Do.	
754	Stucco work on the walls of Kôndawgyi Pagoda ...	Do. ...	Do.	
755	Kôndawgale Pagoda	8⅛ inches by 6½ inches ...	Do.	
756	Arched doorway of the Kôndawgale Pagoda ..	6½ inches by 4¾ inches	Do.	
757	Arch over the window of the Kôndawgale Pagoda ...	Do. ...	Do.	
758	Stucco work on the walls of the Kôndawgale Pagoda	Do. ..	Do.	
759	Arch over the stone window of the Kubyaukkyi Pagoda.	Do. ...	Do.	
760	Stucco work on the walls of the Kubyaukkyi Pagoda	Do. ...	Do.	
761	Do. do.	Do. ..	Do.	
762	Do. do.	Do. ...	Do.	
763	Shwesandaw Pagoda	8⅛ inches by 6½ inches ...	Prome	
764	A bell on the platform of the Shwesandaw Pagoda ...	Do. ...	Do.	
765	Do. do. ...	6½ inches by 4¾ inches ...	Do.	
766	Do. do. ...	Do. ...	Do.	
767	Do. do. ...	Do. ...	Do.	
768	Do. do. ...	Do. ...	Do.	
769	Stone sculpture within the compound of the District Magistrate's house.	Do. ...	Do.	
770	Do. do.	Do. ...	Do.	
771	Stair case of the East Hmawza *kyaung*	8⅛ inches by 6½ inches ...	Hmawz	
772	Do. do.	Do. ...	Do.	
773	Stone shoe for the pillars, East Hmawza *kyaung* ...	6½ inches by 4¾ inches ...	Do.	
774	Stone sculptures, East Hmawza Kyaung... ...	8⅛ inches by 6½ inches ...	Do.	
775	Stone sculpture, Payagyi Pagoda	6½ inches by 4¾ inches ...	Do.	
776	Stone sculpture from the Kanbyinmyobauk gate ...	8⅛ inches by 6½ inches ...	Do.	
777	Stone pedestal, Ledatpyin Pagoda	Do. ...	Do.	
778	Do. do.	Do. ...	Do.	
779	Fragment of stone alms-bowl, Ledatpyin Pagoda ...	6½ inches by 4¾ inches ...	Do.	
780	Stone sculpture, Lemyethna Pagoda (south side) ...	8⅛ inches by 6½ inches ...	Do.	
781	Do. do. (west side) ...	Do. ...	Do.	
782	Do. do. (north side) ...	Do. ...	Do.	
783	Stone sculpture, Yahandagu Pagoda	6½ inches by 4¾ inches ...	Do.	
784	Stone sculpture, Pokungôn	Do. ...	Do.	
785	Do.	Do. ...	Do.	
786	Stone pot near the Peikthanomyo	Do. ...	Do.	
787	Do. do.	Do. ...	Do.	
788	Stone plot near the Pyogingyi	Do. ...	Do.	
789	South view of the Atwin Môktaw Pagoda ...	8⅛ inches by 6½ inches ...	Do.	
790	South-east view of the Atwin Môktaw Pagoda ...	Do. ...	Do.	
791	Excavation site, Atwin Môktaw Pagoda	Do. ...	Do.	
792	Do. do.	Do ...	Do.	
793	Stone sculpture discovered at the Atwin Môktaw Pagoda.	6½ inches by 4¾ inches ...	Do.	
794	Glass marbles discovered at the Atwin Môktaw Pagoda.	Do. ...	Do.	
795	Fragments of a water pot discovered at the Atwin Môktaw Pagoda.	Do. ..	Do.	
796	View of the site of the Singyidaing Pagoda ...	Do. ..	Do.	
797	Stone image of Buddha (headless) discovered at the Singyidaing Pagoda.	Do. ...	Do.	
798	Stone image of Buddha discovered at the Singyidaing Pagoda.	Do. ...	Do.	
799	Bones from the Singyidaing Pagoda	Do. ...	Do.	
800	Excavation site at Thaungbyegôn	8⅛ inches by 6½ inches ...	Do	
801	Do. do.	Do.	Do.	
802	Excavation site at Kanthônzindaung	6½ inches by 4¾ inches ...	Do.	
803 to 810	Terra-cotta votive tablets from Kanthônzindaung ...	4¼ inches by 3¼ inches ...	Do.	
811	Stone Head of Buddha from Kanthônzindaung ...	Do.	Do.	
812	Bronze Head of Buddha from Kanthônzindaung ...	6½ inches by 4¾ inches	Do.	
813	Brick with mouldings on it	Do.	Do.	
814	Terra-cotta votive tablet from the Bawbawgyi Pagoda	Do. ...	Do.	
815	South-east view of the Shwemawdaw Pagoda ...	8⅛ inches by 6½ inches ...	Pegu.	
816	South view of the Shwemawdaw Pagoda... ...	Do. ...	Do.	
817	Tazaung on the platform of the Shwemawdaw Pagoda	6½ inches by 4¾ inches ...	Do.	

* Numbering continued from previous report.

APPENDIX E—concluded.

(*b*) *List of Photographs taken by the Archæological Survey, Burma, during the year* 1909-10—concld.

Serial No.	Description of photographs.	Size of photographs.	Locality.	Remarks.
1	2	3	4	5
818	Carvings on the above Tazaung	6½ inches by 4⅜ inches ...	Pegu.	
819	East view of the Shwekugale Pagoda	8⅛ inches by 6⅛ inches ...	Do.	
820	North view of Shwekugale Pagoda	Do. ...	Do.	
821	Mahazedi Pagoda	Do. ...	Do.	
822	North-east view of the Bodhi Shwegu Pagoda ...	Do. ...	Do.	
823	South-east view of the Bodhi Shwegu Pagoda ...	Do. ...	Do.	
824	Kyaikpawlaw Pagoda	Do. ...	Do.	
825	Nagayônzedi Pagoda	Do. ...	Do.	
826	Thein-u Pagoda	Do. ...	Do.	
827	Shwe-aung-yo Pagoda	6½ inches by 4⅜ inches ...	Do.	
828	Jayastambha stone pillar within the compound of the Circuit-house.	8⅛ inches by 6⅛ inches ...	Do.	
829	View of the stone pillars near the Bodhi Shwegu Pagoda	Do. ...	Do.	
830	Inscription shed over the Kalyani inscriptions ...	Do. ...	Do.	
831	Azapala Pagoda	Do. ...	Do.	
832	North-east view of the Uruwela Pagoda	Do. ...	Do.	
833	North-west view of the Uruwela Pagoda	Do. ...	Do.	
834	Site of the Thuppateikta Pagoda	Do. ...	Do.	
835	View of the Shwethalyaung image	12 inches by 10 inches ...	Do.	
836	Shwethalyaung image	Do. ...	Do.	
837	Feet of the Shwethalyaung image	8⅛ inches by 6⅛ inches ...	Do.	
838	Boundary pillar of the Mahazedi Sima	6½ inches by 4⅜ inches ...	Do.	
839	A Hindu temple	8⅛ inches by 6⅛ inches ...	Do.	
840	View of the Gaungzegyun Pagoda	Do. ...	Do.	
841	Shwenatha image	Do. ...	Do.	
842	Shwenathapayagale image	6½ inches by 4⅜ inches ...	Do.	
843	Stone sculpture in the Shwenatha Pagoda ...	Do. ...	Do.	
844	Site of the Naungdawgyi Shwethalyaung image ...	8⅛ inches by 6½ inches ...	Do.	
845	View of Pagodas near the Naungdawgyi Shwethalyaung image in the compound of Mr. Jackson.	Do. ...	Do.	
846	Linga-shaped Pagoda with figures of Buddha on it ...	6½ inches by 4⅜ inches ...	Do.	
847	East view of the Kyaikpun Pagoda	8⅛ inches by 6⅛ inches ...	Do.	
848	South view of the Kyaikpun Pagoda	Do. ...	Do.	
849	Byinnyadala's bell on the platform of the Shwemawdaw Pagoda.	Do. ..	Do.	
850	Kalyani Sima	12 inches by 10 inches ...	Do.	
851	Stone sculpture within the compound of the Secretariat	6½ inches by 4⅜ inches ...	Rangoo	
852	Do. Do. ...	6⅛ inches by 4⅜ inches ...	Do.	
853	Do. Do. ...	Do. ...	Do.	
854	Do. Do. ...	Do. ...	Do.	
855	Stone sculpture found in the Musuem	4¼ inches by 3¼ inches ...	Do.	
856	Stone slabs near the Shwekugyi Pagoda	8⅛ inches by 6⅛ inches ...	Pegu.	
857	Lemyethna Pagoda after repairs	6⅛ inches by 4⅜ inches ...	Hmawza.	
858	Bèbè Pagoda after repairs	Do. ...	Do.	
859	Site of the tomb of Peikthano-mibaya	8⅛ inches by 6⅛ inches ...	Do.	

APPENDIX F.

List of publications issued during the year 1909-10.

Report on Archæological Work in Burma for the year 1908-09.

APPENDIX G.

List of inscriptions, copper plates, coins, seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Maung Pe, my Head Burmese Writer, procured estampages of stone inscriptions from the following localities :—

	Stone inscriptions.
Prome	3
Rangoon	2
Pegu	22
Magwe	10
Thayetmyo	2
Sagaing	14
Total ...	53

The twenty-two inscriptions discovered at Pegu as well as four out of the five stones at Rangoon and Prome are in the Talaing language, while the epigraphs found at the remaining localities are in Burmese.

APPENDIX H.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.

I.—COUNTRIES OUTSIDE INDIA.

UNITED KINGDOM.

British Museum Library, Great Russell Street, Bloomsbury, London.
Bodleian Library, Oxford.
London University Library, Imperial Institute, London, S.W.
Cambridge University Library, Cambridge.
Edinburgh University Library, Edinburgh.
Glasgow University Library, Glasgow.
Aberdeen University Library, Aberdeen.
Trinity College Library, Dublin.
Folklore Society, 11, Old Square, Lincoln's Inn, London, W.C.
National Art Library, South Kensington Museum, London.
Royal Institute of British Architects, 9, Conduit Street, Hanover Square, London, W.
Advocates' Library, Edinburgh.
The Royal Library, Windsor Castle, Berks.
Royal Society, Burlington House, Piccadilly, London.
Royal Society, Edinburgh.
Royal Irish Academy, 19, Dawson Street, Dublin.
National Library of Ireland, Leinster House, Kildare Street, Dublin.
Royal Asiatic Society, 22, Albemarle Street, London.
Society of Antiquaries of London, Burlington House, Piccadilly, London, W.
Royal Scottish Museum, Edinburgh, Scotland.
Society of Antiquaries of Scotland, National Museum of Antiquities, Queen Street, Edinburgh.
Imperial Institute, London.
Indian Institute, Oxford.
Society for Protection of Ancient Buildings, 10, Buckingham Street, Adelphi, London, W.C.
The Royal Academy of Arts, Burlington House, London.
Society for the Promotion of Hellenic Studies, London.
Royal Anthropological Institute of Great Britain and Ireland, 3, Hanover Square, London, W.
Bendall Library, Cambridge.

FRANCE.

Bibliothèque Nationale, Paris.
Institut de France, Paris.
Musée Guimet, 7, Place d'Iena, Paris.

GERMANY.

Bibliothek der Deutschen Morgenländischen Gesellschaft, Halle (Saale), Germany.
The Royal Museum for Ethnology, Berlin.
Königliche Gesellschaft der Wissenchaften Zu Göttingen, Göttingen.
Kgl. Preussische Akadamie der Wissenchaften W. 35. Potsdamerstrasse 120. Berlin.

AUSTRIA.

Imperial Academy of Sciences, Vienna.
Hungarian Academy, Buda-Pesth.

ITALY.

Biblioteca Nazionale, Vittorio Emanuele, Rome.
R. Biblioteca Nazionale Centrale di Firenze.
British School, c/o His Excellency the British Ambassador, British Embassy, Rome.
American School of Classical Studies at Rome.
Societa Asiatica Italiana, Firenze.

OTHER COUNTRIES IN EUROPE.

Koninklijke Akademie van Wetenschappen te Amsterdam, Holland.
Royal Institute of Netherlands, India, The Hague, Holland.
Imperial Academy of Sciences (for the Asiatic Museum), St. Petersburg, Russia.
Royal Library, Copenhagen, Denmark.
National Museum, Copenhagen, Denmark.
Académie Royale d'Archéologie de Belgique, Anvers.
University Library, Upsala, Sweden.
University Library, Christiania, Norway.
British School at Athens, Greece.
La Société Archéologique d'Athènes, Athens, Greece.

APPENDIX H—continued.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.

I.—COUNTRIES OUTSIDE INDIA—*concluded.*

AMERICA.

American Oriental Society, 235, Bishop Street, New Haven, Conn., U. S. A.
Smithsonian Institute, Washington, D. C., U. S. A.
Secretary, National Museum, Washington, U. S. A.
American Antiquarian and Oriental Journal, Chicago.
Field Museum of Natural History, Chicago, U. S. A.
Newbury Library, Chicago.

SIAM.

Vajirarana National Library, Bangkok.

BRITISH COLONIES.

The Museum, Canterbury, New Zealand.
Literary and Historical Society, Quebec, Canada.
Melbourne Library, Melbourne.
University Library, Sydney, New South Wales.
Victoria Public Library, Perth, Western Australia.
Royal Asiatic Society, Ceylon Branch, Colombo.
Royal Asiatic Society, Straits Branch, Singapore.
Museum of Arabic Art, Cairo, Egypt.
North China Branch of the Royal Asiatic Society, Shanghai.

FOREIGN COLONIES.

Directeur de l'Ecole Française d'extrême Orient, Hanoi.
Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia.
Le Directeur de l'Institut Français d'Archéologie Orientale du Caire, Caire, Egypt.

II.—INDIA.

(1) IMPERIAL.

Imperial Library, Calcutta.
Indian Museum, Calcutta.
*Press Room, Calcutta and Simla.
Central Library, Army Headquarters, Simla.

(2) PROVINCIAL.

MADRAS.

Secretariat Library, Fort St. George.
University Library, Madras.
Public Library, Madras.
Presidency College, Madras.
School of Art, Madras.
Government Central Museum, Madras.
Christian College Library, Madras.

BOMBAY.

Secretariat Library, Bombay.
University Library, Bombay.
Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay.
School of Art, Bombay.
The College of Science, Poona.

BENGAL.

Secretariat, Writers' Buildings, Calcutta.
University Library, the Senate House, Calcutta.
Presidency College Library, 1, College Square, Calcutta.
Sanskrit College Library, 1, College Square, Calcutta.
Asiatic Society of Bengal, 57, Park Street, Calcutta.
Mahabodhi Society, Baniapooker Lane, Calcutta.

UNITED PROVINCES.

Secretariat Library, P. W. D., Allahabad.
University Library, Allahabad.
Public Library, Allahabad.
Provincial Museum Library, Lucknow
Sanskrit College, Benares.
Thomason College, Roorkee.
Archæological Museum, Muttra.

* Director-General's Report, Part II.

APPENDIX H—concluded.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.

II.—INDIA—*concluded.*

PUNJAB.

Secretariat Library, Public Works Department, Lahore.
Punjab Public Library, Lahore.
Museum Library, Lahore.
University Library, Lahore.
Government College Library, Lahore.

NORTH-WEST FRONTIER PROVINCE.

Secretariat Library, Peshawar.
Peshawar Museum, Peshawar.

BURMA.

Secretariat Library, Rangoon.
The Bernard Free Library, Rangoon.
The Phayre Provincial Museum, Rangoon.

CENTRAL PROVINCES.

Secretariat Library, Nagpur.
Museum Library, Nagpur.

ASSAM.

Secretariat Library, Shillong.

COORG.

The Chief Commissioner of Coorg's Library, Bangalor

NATIVE STATES.

MYSORE.

Indian Institute of Science, Bangalore.

HYDERABAD.

The Resident's Library, Hyderabad.

CENTRAL INDIA.

Library of the Agent to the Governor-General, Indore.
The Librarian, Dhar Museum Library, Dhar.
Rajkumar College, Indore.

RAJPUTANA.

Library of the Chief Commissioner and Agent to the Governor-General, Ajmer.
College Library, Ajmer.

BARODA.

Library of the Resident at Baroda.
Baroda Museum.

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